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Fig. 1. Man in full regalia, with bleached or powdered hair. (G. Küppers-Loosen Coll.)

121 which is certainly not exhaustive, but probably delineates the most essential cultural connections of the group.

101 With regard to the nomenclature, for practical reasons [Fig. 1 appears here] the three partial groups closely connected by cultural uniformity, Ndeni (Nitendi), called Santa Cruz in the narrower sense and located at 165° 55' east, 10° 45' south (1), [131]

1. Joest in Baessler, Neue Südsee-Bilder, p. 370.

with its neighboring small islands, Vanikoro lying southeast of it

[73 cont.] 3: Burney, A chronological history of the voyages and discoveries in the South Sea or Pacific Ocean, II, p. 290. (Burney rarely differs from Dalrymple; I therefore cite him only in such cases).

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Fig. 2. Man with ear, chest, and arm ornaments, with bleached or powdered hair. (G. Küppers-Loosen Coll.)

D'Urville, p. 217. Markham, pp. 66, 140 ff. Joest, Tagebuch [Journal], pp. 54, 81.

[113]

In any case, culturally the Reef Islands cannot at present be separated from Ndeni--later a division of the individual islands may have to be made. Nevertheless, by virtue of their not inconsiderable Polynesian ethnographic elements, they naturally play an important role in the

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[74 cont.]

609 In general, the inhabitants of Vanikoro made a favorable impression upon Dillon; they even boarded the ship unarmed (7). If

7. Dillon, pp. 166, 173.

●301

Fig. 3. Man with nose and ear ornaments.
(G. Küppers-Loosen Coll.)

609
[177] shortly thereafter D'Urville found the situation exactly reversed, this is only further proof of how revolutionary an effect an acquaintance with European cultural elements has on the [75] customs and views of the natives. Events such as the murder of Bishop Patterson, on the other hand, can undoubtedly be traced to religious motives, in an effort to ward off unknown and presumably harmful influences.

600 Finally, we should like to mention a few not unimportant details which do not exactly fit into a description of the culture.

[75 cont.]

516 The habit of picking up objects with the great toe is at least three-quarters anthropological. According to Joest, there is no particular squatting or sitting position; on the other hand, standing on one leg with the sole of the other foot supported
821 against the upper part of the thigh is very common. A fear of rain is also pronounced, although Joest probably exaggerates somewhat when he asserts that the natives generally do not go out
201 when it is raining. Finally, the peculiar expression of assent by frowning should be mentioned (1).

1. Joest in Baessler, pp. 392 f., and Tagebuch, p. 57. Concerning the fear of rain, cf. also Festetics de Tolna, Chez les Cannibales, pp. 268 f.

[113]

128 I shall now turn to a description of the culture, beginning with the externals and proceeding gradually to the questions of the social and religious life.

Ornamentation and Clothing

301 In his love of adornment, the Santa Cruz Islander is a true Melanesian, and, as everywhere in Melanesia, it is the man who [171] is most adorned. Ornamentation and clothing are essentially the same on the various islands of the group; for the sake of greater clarity, I shall therefore first restrict myself to the main island Ndeni and then discuss the slight deviations on the other islands.

302 The adult Ndeni man as a rule wears his hair uniformly [386] short (cf. Figs. 1-3), but often powdered white with lime or bleached blond, sometimes even dyed yellow or red (2). Fops

2. Dalrymple, p. 78. Burney, p. 150. Labillardière, p. 256. Dillon, p. 292. Joest, Tagebuch, p. 49. According to Joest, lime serves to kill lice. Individual

[515]

[76 cont.]

412 [824] substance and the tip decorated with tufts, now of wool (Fig. 4, No. 2). For plucking out hairs, a hair dart made of the leaf rib of the sago palm usually serves (2). Hibiscus blossoms (3) are very

Fig. 4. Head Ornaments.

1. Comb (R.-J.-M. 6680, Danneil Coll., donated by Jul. Rautenstrauch); 16.7 cm. long. 2. Comb (longo; Berlin VI 16185, Thilenius Coll.), Graciosa Bay; 15 1/2 cm. long. 3. Tuft made of strips of leaf cutis on coconut string (R.-J.-M. 17855, Joest Coll.; about 15 cm. in diameter. 4. Feather tuft made of ten small tufts fastened to feather quills with coconut string (R.-J.-M. 4041, Joest Coll.); about 12 cm. in diameter.

2. Joest, Tagebuch, p. 50.

3. Joest, Tagebuch, p. 53. Dillon, p. 315.

Hibiscus blossoms (3) are very

301 [824] popular as hair ornaments, and the Joest Collection contains blossom-shaped tufts of plant fibers and feathers which serve the same purpose (Fig. 4, Nos. 3 and 4). As a war ornament, 714 [Fig. 4 appears here] Edge-Partington illustrates a cylindrical 000 headdress, probably made of palm leaf (4). Beards are not

[76 cont.]

714
[113]

4. Edge-Partington and Heape, Ethnographical Album of the Pacific Islands, I, 154.

302 Beards are not generally worn; Joest saw only a few people with goatees. Labillardière expressly mentions the custom of removing the hair and otherwise only Carteret mentions a man with a small beard (cf. also Figs. 1 and 3) (5).

5. Carteret, p. 359. Labillardière, p. 256. Joest in Baessler, p. 377, and Tagebuch, p. 89.

304
301 The first ornament that the citizen of the world wears on Ndeni is the nose ring of tortoise shell (Fig. 5, Nos. 5 and 6).[2] Very soon after birth the septum is pierced with the above-mentioned hair dart, and the "padlock," as Joest not inappropriately calls it, is snapped on (6). Rarely a nose peg of Tridacna

6. Joest in Baessler, p. 376. Mentioned by Labillardière, p. 255. Coote, pp. 158 and 165. Dewar, Voyage of the Nyanza, p. 246. Markham, p. 164. Festetics de Tolna, pp. 278 f. Illustration, ibid., pp. 279, 283, and in Edge-Partington, I, 162, No. 5. I am not quite sure whether Fig. 5, No. 6 comes from Santa Cruz or from one of the northern Melanesian border islands.

[113]

replaces it, and only chiefs wear a peculiar openwork plate of mother-of-pearl (7). [77] The nostrils are also pierced, but

7. Edge-Partington, I, 166, Nos. 8 and 9. Coote, p. 159.

[2] [cf. category 116, p. 13 - - Analyst.]

[77 cont.]
304
301 later than the septum, and in them are worn dentalium shells and small chains of beads, nowadays also burned matches (1).

1. Joest in Baessler, p. 377. Edge-Partington, I, 162, No. 6. F. de Tolna, p. 281.

Women never wear nose ornaments, except possibly very little girls (2); this latter fact, however, leads to the conclusion that

2. Joest in Baessler, p. 378.

they, too, have the nose pierced, probably the septum.

Almost as important as the [Fig. 5 appears here] nose ornament is the ear ornament. Piercing the ear lobe is associated with festivities. A tortoise-shell ring is first hung on, to which more and more are added, up to 40, like a chain (Figs. 1, 3, and 5, Nos. 1 and 2). Rings of trochus shell are also hung on the ear, either singly or as links of a chain (Figs. 1, 2, and 5, No. 4) (3). Furthermore, a peculiar tortoise-shell ornament is worn,

3. Joest in Baessler, p. 376. Codrington, pp. 231 f. Labillardière, p. 255. Coote, pp. 158, 165, and illustration, p. 166. Dewar, p. 246. Markham, p. 164. Edge-Partington, I, 166, No. 7; III, 65, No. 5. Festetics de Tolna, pp. 267 ff. (ill.).

which consists of two rings connected by a tangential strip; the strip is often decorated with shell beads, or today, of course, with glass beads (Figs. 1-3 and 5, No. 3) (4). Individual reports

4. Joest in Baessler, p. 376. Edge-Partington, III, 65, No. 6. In the case of No. 4056, in the R.-J.-Mus., among others, the same articles are hung in the

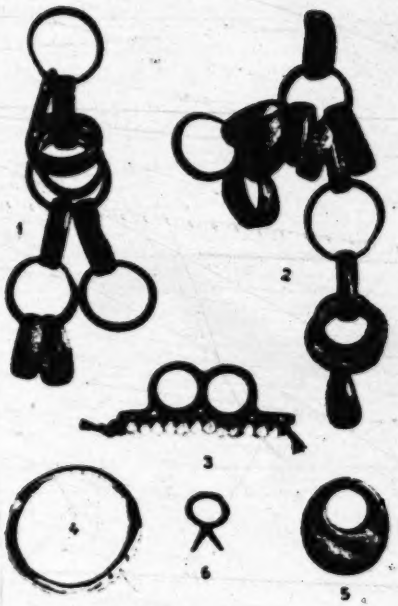

Fig. 5. Ear and Nose Ornaments

1 and 2. Ear ornaments of tortoise shell rings (R.-J.-M. 4055 and 4053, Joest Coll.); 18 and 19 1/2 cm. long. 3. Ear ornament of tortoise shell and glass beads (R.-J.-M. 4055, Joest Coll.); 9 cm. long. 4. Earring of trochus shell (R.-J.-M. 4488, Joest Coll.); 5 1/2 cm. in diameter. 5 and 6. Nose ring of tortoise shell (R.-J.-M. 17857, Joest Coll.); 6682, Danneil Coll., donated by Jul. Rautenstrauch); 4, 3, and 2 cm. in diameter.

[77 cont.]

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[177]

ear chains, and properly so, since the specimens, lacking a slit, are not fastened directly in the ear lobes. In recent times, according to Joest, the natives also wear can-openers in their ears. In F. de Tolna, p. 267, incorrectly "anneaux de perles enfilees" [chains of beads].

Individual reports
mention that the ears are pierced in several places, in other words, also the rims of the ears (5). Of the illustrations available

5. Codrington, p. 232.

to me, only Figure 1 shows an ear pierced in several places, as is shown by the rings in the upper part of the rim of the ear. All the others show only the ear lobe, which is sometimes very much distended because of the weight of the ornament (6).

6. According to Joest, about one-fourth of all the natives had torn ear lobes.

301 [78] The neck ornament consists of strings with white shell disks. The free ends are wound with string of the same kind to form thickened string, to which the tie-strings are fastened; sometimes smaller strings of beads are hung in the center of the chain of beads. In recent times large blue glass beads are put on, especially at the ends of the ornament (Fig. 6) (1). Figure

[177]

1. Edge-Partington, I, 166, No. 1. Labillardière, p. 250. Dalrymple, p. 78, mentions necklaces with beads of bone and ebony; he probably means the kind made out of shell and coconut disks, which are common in Micronesia. Necklaces of fish teeth are mentioned in ibid., and Markham, p. 164, mentions and illustrates one of human teeth.

[78 cont.]

● 301 7 [Fig. 6 appears here] shows another kind of neck ornament with small white and black disks, the former made of mussel shells, the others probably of coconut shell. Two long thickened strings

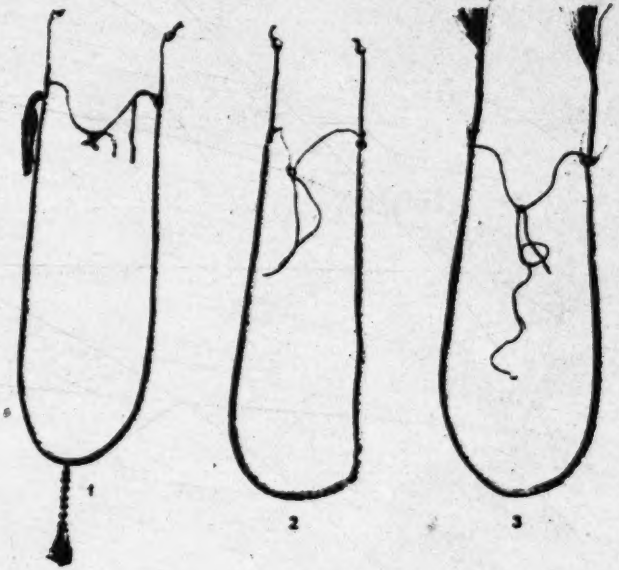

Fig. 6. Necklaces of shell disks (R. -J. -M. 4061, 4068, and 4050, Joest Coll.); length to end of disks 69 1/2, 69 1/2 and 67 cm.

[824] hang in the middle, and at the ends strings of Coix seeds and pieces of nautilus shell (2). Either on the necklaces mentioned

2. Cf. also Edge-Partington, I, 166, No. 1.

above or on simple, but often wrapped strings hangs the chest ornament, the most frequent and best known form of which is a large Tridacna disk up to 13 1/2 centimeters in diameter [79] -- according to F. de Tolna, made of fossil shells. [Fig. 7 appears

[79 cont.]

301

Fig. 7. Neck ornament of shell and coconut disks on coconut string with cowrie-like shells and pendants of Coix and nautilus shell (R.-J.-M. 11670, donated by Traine); length of the wide parts 14 1/2 cm.

here.] Often the disk is not further decorated, but it is frequently covered with an attractive layer of thin tortoise shell, the lower part of which clearly represents a stylized frigate bird (Fig. 1, 2, and 8) (1). In individual, rare cases the string [531]

1. Berlin VI 9932, 16019. Edge-Partington, I, 162, No. 1. Dalrymple,

[79 cont.]

•301

p. 78, mentions shell disks which were worn on different parts of the body, and on p. 150 (quoting Quiros) "mother-of-pearl disks" worn around the neck, which undoubtedly is a failure to recognize the Tridacna disks. These are also mentioned in: Labillardière, p. 260; Coote, p. 158; Dewar, p. 248 (with a layer of tortoise shell); Joest in Baessler, p. 376, ill.; F. de Tolna, pp. 267 ff. According to Markham, p. 164, they are worn only by chiefs.

[531] that fastens the ornament to the necklace, running radially from the upper edge to the center bore, is decorated on the front with small shell disks (2).

2. Berlin Mus. VI 16172.

The arm ornaments are worn on both arms alike and [287] without distinction, except for the bark cloth or rattan wound around the left wrist, which, however, does not actually serve as [411] an ornament, but as protection against the recoil of the bowstring in shooting (3). At an early age the boys wear whole sets (at first

3. Joest in Baessler, p. 390. (Instead of tapa, cotton nowadays.) F. de Tolna, p. 281. Dalrymple, p. 78.

[177]

seven or eight) of Trochus arm-rings on their upper arms above the elbow (Figs. 1, 3, and 9, No. 1) (4). In addition there is a

4. Joest in Baessler, p. 376. Edge-Partington, I, 166, No. 5. Coote, p. 158. Dewar, p. 246. Markham, p. 164.

[79 cont.] In addition there is a
301 very carefully made [80] arm band, which is plaited of blackish-
531 brown plant fibers and patterned attractively with white shell
824 disks (Figs. 2 and 9, No. 2) (1). The people like to stick flowers,

1. Berlin VI 11735 and 16204. Edge-Partington, I, 166, No. 4. D'Entrecasteaux, p. 376. Labillardière, pp. 250, 256 (according to him, worn at various places on the arm, even "au dessus du coude" [on the elbow]). Markham, p. 164 (on the lower arm). F. de Tolna, pp. 267 ff. (ill.). Schmeltz and Krause, Die Ethnogr.-Anthropol. Abt. d. Mus. Godeffroy [The Ethnographical-Anthropological Division of the Godeffroy Museum], p. 118 (erroneously described as an ear ornament).

[386] fragrant leaves, or rustling strips of pandanus leaves, dyed with Curcuma and decorated in black, into the bands and rings (Fig. 10) (2). A chain of beads is also often worn around the wrist

2. Dillon, p. 315. Joest in Baessler, p. 376. F. de Tolna, p. 281.

(Fig. 2) (3), or a string with a triton shell about ten centimeters

3. Joest in Baessler, p. 376. Illustration of the Triton ornament in F. de Tolna, p. 279.

long. [Fig. 8 appears here.]

301 There are few leg ornaments. With the exception of a small cowrie-like [Fig. 9 appears here] snail shell, which, according to Joest, is worn almost without exception under the

[80 cont.]

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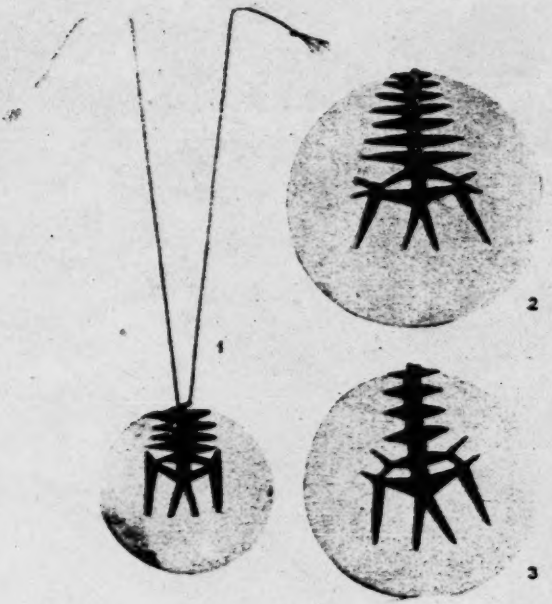

Fig. 8. Chest ornaments of Tridacna with tortoise shell overlay (R.-J.-M. 4375, 4372, and 4373, Joest Coll.); 9 1/2, 13 1/2, and 12 1/2 cm. in diameter. On Nos. 2 and 3 the suspension cords are missing.

Fig. 9. Arm Ornaments. 1. Arm ring of trochus shell (R.-J.-M. 4465, Joest Coll.); 9 1/2 cm. in diameter. 2. Arm band of plant fiber with shell disks woven in (R.-J.-M. 4438, Joest Coll.); 8.8 cm. in diameter.

[80 cont.]
301 knee (4) (Figs. 11 and 22), only a chain of beads or a rattan spiral

4. Joest in Baessler, p. 376. F. de Tolna, p. 283 (according to this, also worn on the ankle).

is sometimes worn around the ankle (5). Probably [81] [Fig. 10

5. Fig. 20. Joest, Tagebuch, p. 51.

291 appears here] the thick sandals (Fig. 12)[1] carefully plaited out of
(294) plant fibers are worn on the feet only for protection when walk-
[285] ing on the sharp coral of the reef and therefore of all the parts of the costume of our islander can be most readily counted as articles of clothing and least of all as ornaments.

What we are inclined to regard primarily as clothing
[301] among the children of the tropics, namely, the hip ornament, the Santa Cruz Islander puts on last of all his ornaments. As a boy,
291 he goes completely naked or at most wears a very narrow belt,
294 either the plaited one (Fig. 13, Nos. 1 and 2) or the bark belt (Fig. 13, No. 3) (1). The latter consists of a wide spiral, re-

1. Joest in Baessler, p. 376.

sembling a clock spring, made of tree bark, but is sometimes spirally wound on the outside with strips of black rattan so that its
291 actual structure is not visible. A unique specimen is the belt shown in Figure 13, No. 4, from the Berlin collection, made of a fiber string resembling cotton, with a piece of bird skin stuck
ooo on it (2). Only when the father or some other relative of the boy

2. Cf. Labillardière, p. 256. According to this, the "string fastened tightly round the waist" [cited in English] in Markham, p. 164, could

1 [cf. category 116, p. 23 -- Analyst.]

[81 cont.]

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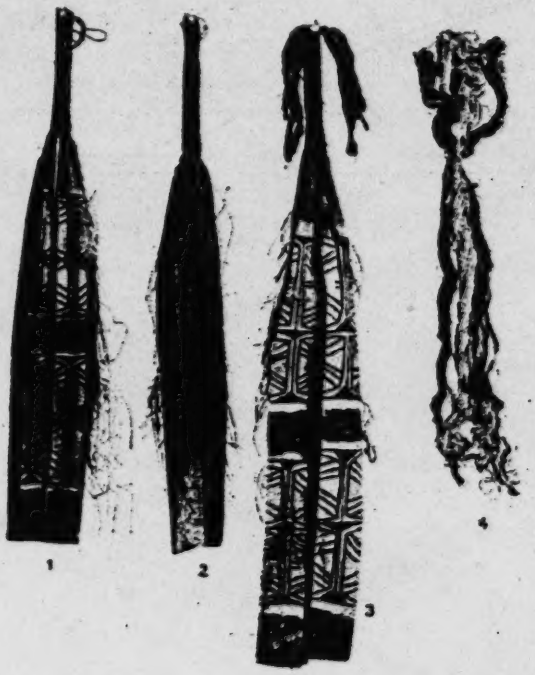

Fig. 10. Ornamental tufts of plant fibers stuck into arm rings. 1-3. With painted strips of pandanus leaves, colored with Curcuma. 1-2. A pair, 2 in rear view (R.-J.-M. 4037, Joest Coll.); 35 cm. long. 3. Decorated with pieces of wool and a glass bead (R.-J.-M. 4038, Joest Coll.); 42 cm. long. 4. (R.-J.-M. 4042, Joest Coll.); 30 cm. long.

291 [81 cont.]

mean the rattan spiral. Berlin VI 16182 is merely a rattan spiral of a bark belt.

884 Only when the father or some other relative of the boy
291 is able or is inclined to give the village a feast for him may he put on the apron [Schurz, "apron, kilt"], often [82] [Figs. 11, 12, and 13 appear here] [83] not until he has long been an adult (1).

1. Joest in Baessler, p. 376.

291 The aprons of the men (Figs. 14 and 54) are woven out of banana
286 fiber (2), are usually made with attractive black patterns,
[824]

2. Joest in Baessler, p. 376. Name of the apron, niwega = banana.

particularly on the ends, and are decorated with tufts of finer banana fibers knotted in. They are fringed at the ends. They are drawn between the legs and over the belt, front and back; [Fig. 14 appears here] if they are very long, they are tucked in at one end or the other, as may be necessary (3). In the photo-

3. Cf. pp. f. Dalrymple, p. 78. Coote, p. 158. Dewar, p. 246. Markham, p. 164. Edge-Partington, I, 154. The Berlin VI 8357 and 16402 aprons are certainly not from Santa Cruz, but possibly from the Ellice Islands.

291
301 graphs (Figs. 20 and 22) one sometimes also sees a chain of shell beads worn over the belt and the apron, [84] [Fig. 15 appears here] which apparently is exactly like the necklaces (1).

1. Edge-Partington, I, 166, No. 6.

[cf. category 116, pp. 24 and 102 -- Analyst.]

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[301]

Fig. 11.

Knee band (popo) of coconut strings with cowrie-like shell (Berlin VI, 16190, Thilenius Coll.); North Bay.

Fig. 12.

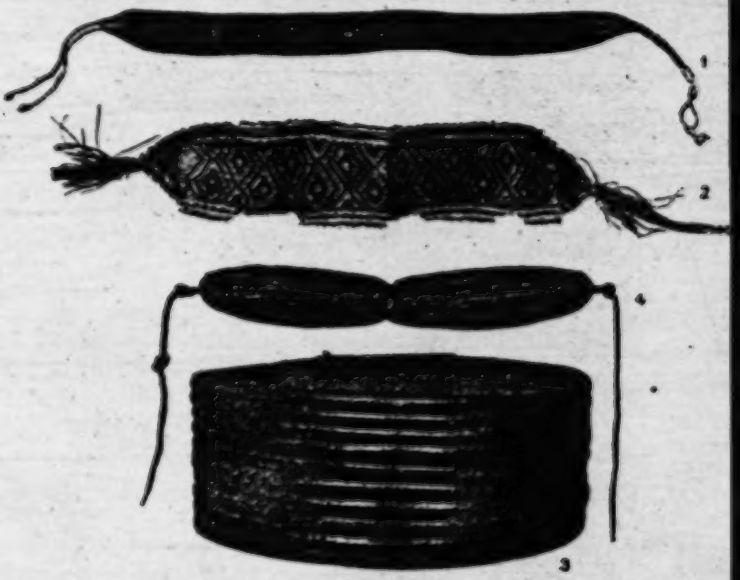

Fig. 13. Belts.

Fig. 12. Sandal of plant fibers (R.-J.-M. 4350, Joest Coll.); 21 1/2 cm. long.

Fig. 13. 1. Plaited of dark brown fiber (rattan?) with a bright tie-string plaited in separately (R.-J.-M. 4436, Joest Coll.); 61 cm. long. 2. Plaited of strips of pandanus leaves, with black pattern (R-J.-M. 4066, Joest Coll.); 36 cm. long.

(caption continued on following page)

[84 cont.]

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Fig. 15. Women and children in front of a trader's house (G. Küppers-Loosen Coll.)

291 Edge-Partington illustrates wider ornamental belts, which apparently are patterned with shell disks in a fashion similar to the
[824] arm bands (2). According to Dillon, bunches of fragrant herbs

2. Edge-Partington, I, 166, Nos. 2-3.

are worn in the belt, front and back (3).

3. Dillon, p. 315.

301 As has been said, the women wear far fewer ornaments than the men (4). Those that they do wear, however, correspond to

4. Joest in Baessler, p. 378.

[84 cont.]
301 what has already been described. The figures (Fig. 15) show necklaces and arm bands; one shows a double-pointed chest ornament that in technique apparently corresponds to the necklace illustrated in Figure 7. Among the women, too, one notes the chains of beads on the wrist. They seem to wear leg ornaments just as little as ear ornaments and as a rule, nose ornaments (5), or as the chest

5. Cf. above, p. 12.

291 disk and Trochus arm rings. Unlike boys, the girls are usually [85] clothed in earliest childhood (1). They, like all the women,

1. Joest in Baessler, p. 376.

[287] wear an apron of rather coarse bark cloth (Fig. 16), which is wound around the hips several times, like a skirt, and reaches almost to [301] the knees (2). They, too, wear the strings of small shell disks over

[113] 2. Joest, p. 378. Voyage de D'Entrecasteaux, envoyé à la Recherche de la Pérouse, I, pp. 378 f. Labillardière, p. 260. Dillon, p. 302. Figueroa, in Dalrymple, I, p. 194, has [114] the women wearing woven material, which is probably erroneous.

the apron as decoration; the specimen illustrated (Fig. 15) shows patterning at the ends by means of scattered groups of small black disks. Just as characteristic for the women as the tapa skirt is the [287] tapa cloth that they [Fig. 16 appears here] wear hanging over the 834 head and shoulders and with which they cover the face in the 000 presence of men (3). Unmarried girls apparently wear the hair

3. D'Entrecasteaux, p. 378. Joest in Baessler, pp. 378 (also ill.), 380. Dillon, p. 302. Berlin Museum VI 16179: headcloth, aāmbe, of bread-fruit bast; North Bay (Thilenius).

302 [85 cont.] Unmarried girls apparently wear the hair short, whereas the married women let it grow bushy (Fig. 15).

184 291 301 [302] According to our reports, which, however, are not detailed, the clothing and ornaments of the Reef Islanders correspond completely with those of Ndeni. Only beards seem to have been more common in former times (4). In the essential things

4. Burney, p. 290. Coote, pp. 150, 154: nose ring, ear chains, apron of the men, Trochus arm rings (also Fig. 16), chest disk. According to him, however, the women there are also laden with ear chains. Markham, p. 145, also mentions ear rings and nose rings on Lomlom. Joest, Tagebuch, p. 90: hair bleached two different shades, but also Papuan wig; torn ear lobes.

the same applies for Vanikoro (5). In Dillon's description, al-

5. Dillon, pp. 292, 153. Beards infrequent according to Lesson in Revue d'Anthropologie, V, pp. 260 and 263 (a beard is worn, for example, by the priest-sovereign Moëmbe).

though it is based on an error of observation, the bark belt with the black [86] rattan spiral is clearly recognizable (1). His

[113] 1. Dillon, II, pp. 154, 275. Furthermore, D'Urville, Atlas, Pl. 178, 1; 185. Sainson in D'Urville, p. 355. Lesson in Revue d'Anthropologie, V, p. 263.

[114] statement that the three-foot long, one-foot wide apron of the men is also made of tapa, which contradicts D'Urville, is almost certainly likewise based on faulty observation (2);

[86 cont.]

184 291 301 certainly likewise based on faulty observation (2); according to

2. Dillon, ibid. D'Urville, p. 214.

his report, a tail made of the leaf of the fan palm is stuck into the belt in back (3). The women wear the bark belt like the men

3. Dillon, p. 154.

and with it the skirt reaching to the knees; otherwise they wear 184 301 little ornamentation (4). The necklaces, shell arm-rings and the

4. Dillon, pp. 177, 229, 275. D'Urville, p. 166; on p. 214 he identifies the women's apron with that of the men, but this probably does not mean that they, too, wear the woven apron. Lesson, Revue d'Anthropologie, V, p. 264.

patterned arm-bands, and the hip and knee ornaments are also worn on Vanikoro, as are the chest disk and the ear chains, which [304] number up to 30 rings and distend the ear lobe as much as six inches (5). In addition, however, wooden ear plugs up to five

5. Dillon, pp. 154, 276. D'Urville, pp. 135 f., 214, and Atlas, Pl. 167, 178, 185. On pp. 135 f. he mentions arm rings of tortoise shell, as well as leg rings of mussel shells and tortoise shell, which are not mentioned anywhere else. According to p. 166, however, some of these may be chains of shell disks, as is certainly the case for the wrist ornaments. All these references are very summarily stated. According to D'Urville, p. 182, the natives especially prize their arm bands and

184 [86 cont.]
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would not part with them for a long time, even for a high price. Lesson, Revue d'Anthropologie, V, pp. 264 f.

inches in diameter were put into the pierced ear lobe, as well as leaf spirals which gradually enlarge the hole (6). The septum

6. D'Urville, pp. 164, 214, 355 (Sainson); Atlas, Pl. 136; 167; 176; 178; 2-3; 185.

holds a rod, a shell peg, or, according to Dillon, two white chicken feathers (7), whereas D'Urville's illustrations show rings

7. D'Urville, p. 135, and Atlas, Pl. 167, 3; 176, 5; 178, 5. According to Sainson in D'Urville, p. 355, the rod is of bone; according to Lesson, p. 265, sometimes of a cachalot tooth.

in the nostrils (8).

8. D'Urville, Atlas, Pl. 178, 4.

184
302

Only the hair style of Vanikoro shows a striking peculiarity. Here, too, boys wear the crest of hair, and older men, as on Ndeni, color the hair, which is cut quite short, white with lime. The young men, however, let the hair grow long; according to Dillon, they even take the hair of the dead or of slain enemies, gather it all together into a conical structure, and cover it with bark cloth, preferably red in color. The entire structure reaches a height of more than 12 inches and, as a result of its weight, often sinks down onto the back. The edge of the tapa covering is decorated with flowers and chains of beads (9). Dillon is the [87] only author who mentions a similar

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293
265
727

9. Dillon, pp. 154, 275, and

276 [103 cont.] old people who are no
longer able to break the nut with their teeth pound it in small
[412] wooden mortars (Fig. 32) (2). According to Figueroa, they

2. Dillon, p. 269. Edge-Partington, I, 156, No. 8; II, 87, No. 3.

spat out only the first mouthful and swallowed the rest (3).

3. Dalrymple, p. 194. He gives the name brete for areca nut.

272 The Spaniards also observed the manufacture of toddy (4),
273

4. Dalrymple, ibid.

which is not mentioned by any of the more recent authors. A tree, undoubtedly a palm, was tapped and a sweet sap was obtained from it, which resembled beto oil. It is not said whether this palm sap is only drunk fresh or whether, through fermentation, an intoxicating drink, the so-called "sour toddy," was obtained from it.

247 Finally, we must also mention the ornamental plants, which even Figueroa speaks of and which, according to him, were grown in special containers ("flower pots") close to the huts (5). The magnificent red flowers that he speaks of prob-

5. Dalrymple, p. 193. Cf. also Joest in Baessler, p. 371.

ably identifies the plant as hibiscus, which D'Urville lists
● 301 among the useful plants (6) and whose blossoms are a popular

[286] 6. D'Urville, p. 146. He suspects that the bast from it furnishes weaving material, but cf. p. 99.

[103 cont.] 301
hair ornament (7).

7. Cf. p. 10.

Fishing, Boats, Trade

Fishing on Santa Cruz is carried on with nets, fishing 226
tackle, kites, nooses, arrows, and weirs (8). Concerning net

[462]

8. Fishing, more specifically net fishing (presumably with hand nets, as in Fig. 34), is also carried on by the women on Vanikoro. D'Urville, p. 183. Gaimard, ibid., pp. 336, 344.

227
[284]

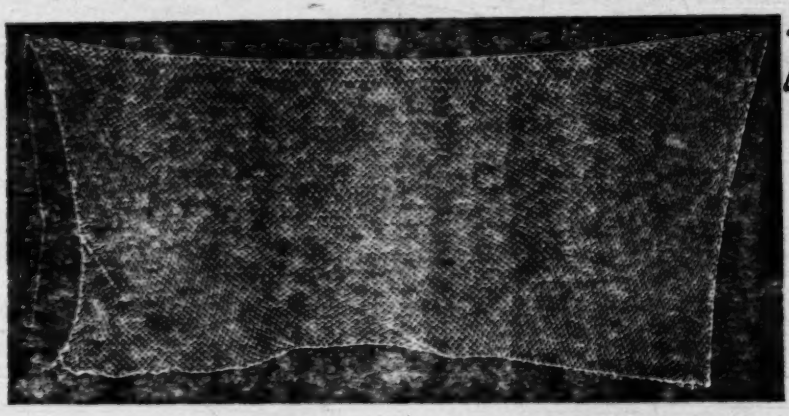

Fig. 33. Barrier Net (R.-J.-M. 4064, Joest Coll.), 3 meters long.

forms, we are familiar with a larger [Fig. 33 appears here] [104]
barrier-net (Fig. 33), a hand net with rattan hoop (Fig. 34), and
the net trap like the one used in Samoa (1). [Figs. 34 and 35 [171]

1. mpo; Berlin VI 16192, "North Bay" (Thilenius).

[144 cont.]

597 [847] of the bush are bought by the coastal peoples, whereas the latter practice abortion among their own women (it is said that this is accomplished by eating certain leaves). The situation has undoubtedly not been properly described in the form given here.

851 553 [262] At birth certain ceremonies are observed, which are not described in greater detail. Soon afterward the baptism takes place: the kin group of the man gives a feast with sharks as food, at which one of the elders pours water over the feet of the child and gives it a name that is retained until marriage (3).

551 [262] 3. Joest, ibid., p. 384; Tagebuch, pp. 65 and 78. The taboos associated with the name are not clear. Joest in Baessler, pp. 387f., maintains that no one may eat the animal after which he is named. In one case, a person was allegedly not permitted to utter his own name because the word "shark" occurred in it.

862 The children are suckled until the mother becomes pregnant again, often two to three years (4). In the very first

4. Joest in Baessler, p. 384.

852 [304] years the septum of the nose is pierced and a small ring inserted. On this occasion, as later, following the making of holes in the rims of the ears, the father must always give a feast (5).

●301 5. Joest in Baessler, p. 377 (the wearing of several nose rings, of which Baessler

[144 cont.]

301 erroneously speaks, does not occur; the statement is based on a misunderstanding of Joest's account). Codrington, p. 232.

59/ During the first years of his life, the boy lives in the house of his parents. After an unspecified time, he begins to stay in the bachelors' house during the day, but returns home at night, until one day he stays away entirely and then lives in the bachelors'
302 house altogether (6). At the age of eight or ten, he abandons

6. Codrington, pp. 231f. Concerning the life of the unmarried men in the bachelors' houses of Vanikoro, cf. Dillon, p. 249.

the childish hair style, which consists of a narrow sagittal comb bleached with lime, while the rest of the head is evenly shaved. Now this comb is shorn off and the hair is worn uniformly short (7).

7. Joest in Baessler, p. 377 (cf. above, pp. 8f.)

884 The declaration of maturity, which is done by donning the
[291] apron -- prior to this the boy at most wears [145] a waistband -- depends on the ability of the father or the kin group to give a feast, at which a pig is slaughtered, and usually only comes about after the youth has already grown a beard (1). On Vanikoro

1. Joest in Baessler, pp. 375f.; Tagebuch, pp. 46, 57, 75. Codrington, p. 232.

29/ children go naked until they are about ten years old (2). Joest,
000

2. Dillon, p. 276.

/158 cont./

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Fig. 1. Man, from the front and from the side, with hair calotte and patterned bark-cloth apron. (Speiser photo.)

302 that the latter makes is that he speaks of "plaiting" the crest of hair and, like Graebner, does not realize that this probably refers to the Reef Islands.

000 Graebner makes the further mistake of

/159 cont./

felt, and the boy who the day before was still completely naked will, after he has been clothed, feel utterly disgraced if he has exposed himself, and under no circumstances can he be induced to remove his modesty cloth in public. Clothing the boys takes place over a large part of Nitendi at a common festival every three (five) years. The pigs are killed by being drowned in the pools of the reef (2). Before that the boys

2. [See also O'Ferrall, section "Headmen," and Coombe, p. 177. According to the former, on the Reef Islands the pigs for the feast are killed by being hung over a large fire.]

Fig. 2. Man with woven apron, with hair and arm ornaments, neck and leg bands. (Speiser photo.)

are confined in a house for one month and are not allowed to see any women.

/160/ According to Coombe, p. 177, first the ears of the newborn child are pierced, and later the nose (1), while at the same

1. According to Jennings, JAI, XXVIII, p. 165, the septum of the nose is pierced a couple of weeks after birth.]

time the head is shaved, with the exception of a tuft on the forehead (2). When the child is six or seven years old, the

2. [See Joest's Tagebuch (cf. p. 10 above,

/160 cont./

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above, footnote 2). Similarly O'Ferrall, section "A New School Village," says that the hair of small boys is often shorn "with the exception of a tuft or a fringe, or one long curl is allowed to hang from the forehead" /cited in English/.]

father gives a feast at which the lock of hair is cut, whereupon the hair is allowed to grow long, and at the age of 15 or 16 (3)

881

3. [O'Ferrall, section "Headmen," speaks of 12 or 13 years. According to Girieud and Herrenschmidt, p. 107, both sexes on the Reef Islands go naked until marriage.]

[291]

another feast gives the right to wear the modesty cloth.

Combs are worn a great deal. Besides the forms shown in Ethn., I, p. 76, Fig. 4, Nos. 1 and 2 (4), combs made of

301

4. [Although Dr. Speiser did not see the first form on Nitendi, the specimen illustrated was acquired by Dr. Danneil from Captain Wallmann, together with typical Santa Cruz specimens and only with such, so that there is no doubt about its origin on Santa Cruz. It need not have come from Nitendi itself, however, especially since another specimen of the same provenience, allegedly a nose ring, is an isolated form (see p. 20 below, footnote 3).]

cemented sticks with several /Fig. 3 appears here/ crossbars (Basel V 1824) are found, and some with a long thorn, as shown here, Figure 3, No. 1, as well as wooden combs carved

/160 cont./

301 out of one piece (Fig. 3, No. 2), similar in shape to the stick combs (5). Figure 2 shows how combs and hair darts are worn (6).

5. [From the Speiser Collection, the R.-J. Museum acquired such a wooden comb with four cyclic barbed hooks at the point (like a kind of arrow point): No. 30567.]

6. [See also O'Ferrall, illustration accompanying section "Headmen"; here one of the men is wearing a hair dart made of a piece of reed as it is used to comb the hair, especially before a dance (section "A Dancing Ground"). The illustration in Coombe, plate accompanying p. 202, shows what looks like a stick comb stuck in the hair from the back from the Reef island of Pileni. On Vanikoro there seem to be narrow bamboo combs -- recognizable by their convexity -- or strips of bamboo used as hair sticks (Coombe, plate accompanying p. 170).]

[4|2] [535]

301 825 [535]

/161/

Very attractive feather ornaments are found in the form of hair darts as head adornment for dancing. They are either flat sticks about 30 centimeters long, on which are pasted the red feathers that are used for feather money (Fig. 3, No. 3), often interrupted by bands of white feathers, or they are peculiarly shaped little boards, also with red feathers pasted on /Fig. 4 appears here/ and further decorated with little pig's tails and strings (Figure 3, 301 No. 4). [The tuft of feathers shown in Ethn., I, p. 76, Fig. 4, No. 4, does not come from the Santa Cruz Islands, but from

[Text continues bottom of P. 17--Analyst]

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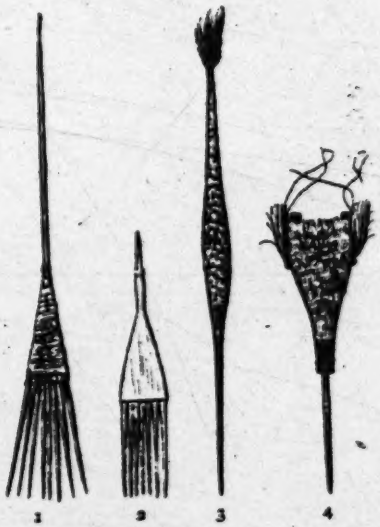

/160/

Fig. 3. Combs and hairpins made of wood, Ba (7) V 1823, 7. [Ba = Ethnographic Collection, Basel.]

1825, 1819, 1820; 1/4 natural size. 1. Smeared with cement substance. 3 and 4. With red feathers pasted on. 4. Decorated with little pigs' tails and strings.

/161 cont./

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[Fig. 4.]Chief from Nelua, Nitendi; in full regalia, the hair bound with patterned bark-cloth. (From photo. by Beattie, Hobart, in the possession of the R.-J.-M.)

301 the New Hebrides. Also the tuft of strips of a leaf cutis, Fig. 4, No. 3, is very doubtful (1). On the other hand, a prickly,

[114]

1. [As far as I can figure out, the Santa Cruz collection made by Wilhelm Joest was received without original labels, and only on the

/161 cont./

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[114]

basis of other circumstances, such as Joest's journals and other well-defined collections, can it be determined what belongs to it. Dr. Speiser did not see the two ornamental tufts on Nitendi; his New Hebrides collection contains feather ornaments from western Malekula, which are in many respects related.]

[824] On the other hand, a prickly yellow-leafed shrub (mini) is popular as a hair ornament (2).

2. [O'Ferrall, section "Mat Making" (= Coombe, plate accompanying p. 183).]

[824] [825] Snail shells (cf. Fig. 2) and tufts of vegetable fiber (3) are often

3. Cf. Speiser, Südsee, Ill. 95, right.]

knotted into the hair.]

302 292 [Sometimes a wide piece of patterned or unpatterned bark cloth is wound around the hair, which usually forms a kind of cylindrical hat (Fig. 4) (4). For trips by sail there are also

4. [Dillon has already reported this custom on Nitendi (cf. Ethn., I, pp. 86 f.); the headpiece mentioned in the same work, p. 76, and illustrated in Edge-Partington and Heape, also belongs in the same category, even though it was supposed to consist of leaf material (cf. Dillon). See also F. de Tolna, Chez les Cannibales,

[113]

/161 cont./

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[113]

p. 279, and, more recently, O'Ferrall, section "Nibi: a New School Village" (Tumotu, unpatterned). Such a headpiece from Vanikoro is illustrated in F. de Tolna, p. 271; for additional material cf. Ethn., I, p. 86.]

woven hairbands (5).]

5. [O'Ferrall, section "Mat Making."]

● 301 One seldom sees nose sticks of Tridacna. They are probably more frequent on the Reef Islands than on Nitendi (6). They

6. [On the other hand, the pertinent illustrations in O'Ferrall and Coombe, as well as the other photographs of Reef Islanders owned by the R.-J.-M. (most of them taken by Beattie), never show a nose stick. It seems to be worn chiefly by women at dances; cf. O'Ferrall, section "A Dancing Ground."]

[535]

are /162/ [in part pointed at the ends (1), in part blunt (2), and]

1. [R.-J.-M. 30563 (Speiser Coll.). Similar on Vanikoro; cf. Dumont d'Urville, Voyage de l'Astrolabe, Atlas, Pl. 176, No. 5, and Pl. 178, No. 5.]

[113]

2. [Edge-Partington and Heape, Ethnographical Album of the Pacific Islands, I, 166, No. 9.]

about eight millimeters thick and 13-15 centimeters long. The pierced nose-pendant of mother-of-pearl [mentioned in

[535]

/162 cont./

301 [535] Ethn., I, p. 76] is a dance ornament and replaces the tortoise-shell ring on festive occasions. The free end of the ring is inserted into the pierced septum, and the disk then hangs down almost to the chin (3). In addition there are two small sticks that

3.[Speiser, Südsee, Ill. 95. -- Although Dr. Speiser did not see a nose ring on Nitendi such as the one shown in Ethn., I, p. 77, Fig. 5, No. 6, nevertheless there is no doubt that this piece, like the comb of the same provenience discussed above, p. 14, footnote 4, belongs to the Santa Cruz Islands. Moreover, stylistically the ring fits very well into the ergology of these islands; the angular arrangement is often found on the tortoise shell overlay of the breast disks (cf., for example, Ethn., I, p. 80, Fig. 8, and p. 73, Fig. 2) and on the pierced nose-ornament of mother-of-pearl (for example, in Coote, Wanderings South and East, p. 158), as well as in the wood-carving on oar blades (Ethn., I, p. 110, Fig. 41, No. 7) and in the ornamentation (cf. for example, Speiser, AfA, new series, XIII, p. 323, Figs. I, VI, VII, VIIa; p. 327, Fig. 41 and Fig. 6 on fish); the ends of a nostril ornament consisting of a bead chain (cf. Ethn., I, p. 74, Fig. 3) and ankle ornaments (cf. Fig. 2 here) are also often fashioned this way. It is possible that the ring is used differently, since the original accounts do not wholly agree in this respect;

[113]

/162 cont./

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perhaps it is a nostril or ear ornament. Incidentally, Jennings, JAI, XXVIII, p. 165, mentions tortoise-shell rings in the nostrils, as on Vanikoro (Ethn., I, p. 86).]

are inserted into the pierced nostril at an upward angle of about 45 degrees (4).

4. [Speiser, op. cit., p. 295, and Ill. 95.]

[531]

Fig. 5. Ear cylinder of bamboo with incised ornamentation (Ba V 1814); 8 cm. long.

[825]

[Fig. 6.] Earring of Trochus shell with tortoise shell pendant (R.-J.-M. 30560a, Speiser Coll., gift of the Museum Society); 6 cm. in diameter.

[304] [The holes in the ear lobes are gradually stretched by the insertion of increasingly large plugs (5).] Besides tortoise-shell

5. [O'Ferrall, section "Headmen"; Coombe, p. 176. Likewise on Vanikoro where leaf spirals serve the same purpose (cf. Ethn., I, p. 86). The latter seem to be worn by boys on Nukapu to produce holes on the upper rim of the ear, in Coombe, plate accompanying p. 211, lower picture.]

/162 cont./

30] earrings, I found some /Figs. 5 and 6 appear here/ made of wood (Basel V 1809) and also ear cylinders of bamboo (Fig. 5). [Earrings of Trochus shells (Ethn., I, p. 77) (6) linked in chains as one

6. [According to Jennings in Edge-Partington and Heape, III, 65, No. 5, they are called talingi,]

pleases scarcely occur (7), but the earrings themselves often have

7. [Ethn., I, pp. 72f., Figs. 1 and 2, show such ear rings, in part worn with several next to one another (in this connection also see O'Ferrall, illustration accompanying section on "Headmen"), in part the peculiar form with tortoise-shell pendant mentioned in this work, Fig. 6).]

a tortoise-shell pendant /163/ in the shape of the nose rings
[562] (Fig. 6) (1).] The women are also permitted to wear ear rings (2),

1.[Cf. also Ethn., I, p. 73, Fig. 2, and p. 74, Fig. 3. The same form on Utupua (according to the original photograph in Ethn., I, p. 93, Fig. 22; concerning this designation, cf. p. 10 above, footnote 2) and on Vanikoro (F. de Tolna, p. 270; Coombe, plate accompanying p. 170), as well as on the Reef Islands -- apparently more sporadically -- (Coombe, plate accompanying p. 211, lower picture,

/163 cont./

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small boy standing in the center). The peculiar tortoise-shell pendant also occurs on ear-chains (for example, Ethn., I, p. 77, Fig. 5, No. 1, but is not visible in the illustration).]

[562] [325]

2. [Jennings (JAI, XXVIII, p. 164) says, however, that ornaments of mussell shell and tortoise shell are worn only by men.]

on Nitendi the ones in Ethn., I, p. 77, Fig. 5, Nos. 1 and 2) (3),

3. [The way these ear-chains are put together is probably not quite right; they more often form a short, thick pendant.]

and on the Reef Islands the ones in Fig. 5, No. 3 (4).

4. [See the women of the Reef Islands in Speiser, Südsee, Ill. 84. They also wear the chain pendant, however (cf. the original photographs in Ethn., I, p. 84, Fig. 15, and, on determining the origin, p. 10, footnote 2; Coombe, plate accompanying p. 211, upper picture, from Nukapu; see also Coote in Ethn., I, p. 85, footnote 4). As far as the illustrations show, the peculiar ear ornament, Ethn., I, p. 77, Fig. 5, No. 3, is always worn directly in the ear (cf., for example, Speiser, op. cit., Ill. 91). To be sure, the specimens

/163 cont./

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of the Joest Collection (including the specimen illustrated), except for one without a slit (R.-J.-M. 4057) which did not have an ear chain, were always inserted in tortoise shell ear chains; nevertheless, concerning the specimens with the slit (R.-J.-M. 4053-4055), this can hardly be the original, as is therefore perhaps also the case for the single one without a slit (R.-J.-M. 4056, cf. Ethn., I, p. 77, footnote 4), since the two specimens without a slit could be regarded as incomplete. The secondary insertion in ear-chains may have occurred because in each case the ornament may have belonged to the same man and may have been worn in the same ear and therefore was tied together by the collector. The same ornament is also found on Utupua (according to an original photograph in Ethn., I, p. 91, Fig. 21; cf. above, p. 10, footnote 2, concerning the origin) and on Vanikoro (Coombe, plate accompanying p. 170).]

The strings of shell beads in Ethn., I, p. 78, Fig. 6, are mistakenly designated as necklaces. They are hip-cords [of the men], which are worn along with the bark belt over the modesty cloth, as is shown, for example, in Fig. 1 (5).

[291]

5. [See also Speiser, Südsee, Ill. 92, top, 93, and elsewhere. The same hip-cords are found on the Reef Islands (cf. Ethn., I, p. 108,

/163 cont./

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[291]

Fig. 40, and on their origin, p. 10, footnote 2, as well as several illustrations in O'Ferrall) and are worn there even by women (cf. Ethn., I, p. 84, Fig. 15, and on their origin, p. 10, footnote 2. What Graebner, p. 85, calls end-patterning is actually the pendant shown in Ethn., I, p. 78, Fig. 6, No. 1); apparently also on Utupua (cf. Ethn., I, p. 93, Fig. 22, and, on the origin, see above, p. 10, footnote 2), as well as on Vanikoro (Coombe, plate accompanying p. 170). Sometimes, however, the same strings are worn as necklaces (for example, wound around twice by the bowman in Speiser, ibid., Ill. 70, and probably also by a boy from Nukapu in Coombe, plate accompanying p. 211; hanging far down on the chest of a woman of the Reef Islands, Ethn., I, p. 84, Fig. 15), along with similar shorter chains with or without pendants (cf. Speiser, ibid., Ill. 93, upper left, and O'Ferrall, illustration accompanying the section on "Canoes around 'The Southern Cross,'" where it is seen that the ties of this chain hang far down the back; men of the Reef Islands, O'Ferrall, various illustrations, and Coombe, plate accompanying p. 207; boys of the Reef Islands, Coombe, plate accompanying p. 211; women of the Reef Islands, Ethn., I, p. 84, Fig. 15, and Speiser, ibid., Ill. 96, bottom right,

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where the pendant of the chain hangs down the back; Utupua, Ethn., I, p. 93, Fig. 22; Vanikoro, Ethn., I, p. 86 and Coombe, pl. accompanying p. 170). -- For another type of hip-cord with the shell disks gradually becoming smaller toward the ends, see Edge-Partington and Heape, I, 166, No. 6.]

/164/ [In isolated instances there are necklaces made of twisted strips of bast with the ends hanging down (cf. Fig. 2).

[824] A necklace made of black fruit-disks has been documented for Taumako, one of the Duff Islands (cf. Fig. 7) (1). /Fig. 7 appears here./

1. [Concerning a neck cord with amulets, see below, p. 121.]

It appears that the breastplate of Tridacna [Ethn., I, p. 80, Fig. 8] (2) may be worn only after clothing has been donned;

2. [Sometimes the string that holds it

[825] is decorated on the front side with cowrie-like snail shells; see, for example, Edge-Partington and Heape, I, 162, No. 1, and an old, magnificent specimen in the Städtischen Museum in Brunswick.]

at least I never saw a boy adorned with one (3). In general,

3. [Coombe, p. 175, like Markham,

[554] says that the breastplate is a symbol of rank.]

wearing the plate seems to be on the decline, for only a few men put them on, and then they were usually simple plates without

/164 cont./
301 decoration. [According to Coombe, p. 175, they represent the

[824] [Fig. 7.] Part of a necklace made of black fruit-disks (Kgl. Ethn. Mus. Dresden 14483, Scheidel Coll.), Taumako, Duff Islands. 1/2 natural size; entire length of chain 1.48 meters.

moon (tema) (4).]

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4. [This connection with the moon may also be indicated by the tortoise-shell overlay, the lower part of which represents a stylized frigate bird (cf. Graebner, Ethn., I, p. 79); cf. the following article on the moon-mythological nature of the frigate bird. The same is true of the breast disks of Malaita which are decorated with engraved frigate birds (see, for example, Balfour, Evolution of Decorative Art, p. 35, and, on their origin, Graebner, Ethn., I, p. 162), with which the Santa Cruz disks are undoubtedly closely connected. On the basis of these facts, my conjecture that in the case of the disk breast-ornaments we are only dealing with what was originally a sun symbol has become doubtful. The conjecture rested largely on the culture-historical assignment of this ornament (cf. Graebner, Globus, XCVI,

/164 cont./

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p. 377), which Finsch, Südseearbeiten /South Seas Studies/ (= AHKI, XIV), p. 85, footnote, has entirely overlooked. I am even less inclined to adhere to this opinion since I feel that the relationship to the totem culture (finally, cf. Graebner, Anthropos, IV, p. 738) and the independent character of the latter are doubtful. In any case, however, in dealing with this piece of adornment we do have a religious connection, and the same applies to the sickle-shaped chest ornament. In the latter case I refer only to my discussion about the corresponding sacred objects of Mabuiag in the Torress Strait (AfR, X, p. 132 ff.); it is also significant that sickle-shaped chest ornaments of the central Solomon Islands are decorated with carved heads of frigate birds or with this as an engraved picture and are supposed to ensure the protection of the spirit "Ponda" (cf. Elkington, The Savage South Seas, plate between pp. 106/107). Thus it would have been wiser for Finsch, who is unfamiliar with all this, not to have put an exclamation point after his reference to my view that the sickle-shaped chest ornament goes back to an old moon cult (ibid., p. 102, footnote 2). Foy.]

/164 cont./

•301 A set of Trochus arm-rings has 7-10 pieces (5). The

5. [Ethn., I, p. 79. A set of ten pieces is shown in Edge-Partington and Heape, I, 166, No. 5. O'Ferrall, section "Headmen," calls 8-10 pieces dance adornment. See also Speiser, Südsee, Ill. 92.]

[535]

rings should be as nearly alike as possible, and care is taken to polish them so that on each one the one half is light and the other is dark (cf. Fig. 2). /165/ The white halves should lie on the outside on the arm (1). The tapa wrapping on the left

1. [Concerning the manufacture of the rings, see below, pp. 195 f.]

wrist [for protection against the recoil of the bowstring, cf. Ethn., I, p. 79] is clearly recognizable in Figs. 1 and 2 (2).

2. [See also Speiser, Südsee, Ill. 93; O'Ferrall, sections on "Headmen" and "Mat Making" (= Coombe, plate accompanying p. 183). Apparently also occurs on the Reef Islands (cf. O'Ferrall, frontispiece) and on Vanikoro (cf. Coombe, plate accompanying p. 170).]

[On the right wrist a band of twisted strips of bast is sometimes found (cf. the original photograph of Fig. 2) and the same made of twisted cord (3), on the upper arms (4). The typologically

3. [As on the photograph of a man from Tumotu (No. 3946 of the R.-J.-M., taken by J. W. Beattie in Hobart.]

/165 cont./

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4. [Several more recent photographs show strings of beads around usually the right wrist (Ethn., I, p. 80); cf., for example, Speiser, Südsee, Ill. 70, 93, lower left. Occasionally they are also worn by Reef Islanders; cf. Ethn., I, p. 84, Fig. 15, and the illustrations in O'Ferrall and Coombe. They also occur on Utupua; cf. the original photograph in Ethn., I, p. 91, Fig. 21, and, on their origin, p. 10, above, footnote 2.]

new arm-bands are? /Figs. 8, 9, and 10 appear here/ one consisting of 30 similar sea-snails strung on a cord (Fig. 8), and another (Basel V 1839) that consists simply of two /166/ snail [535] shells on a string (1), similar to the knee-bands; also a dance

1. A related arm-ornament with a Triton-like snail, already mentioned in Ethn., I, p. 80, is illustrated in F. de Tolna, Chez les Cannibales, p. 279.

arm-band (Fig. 9). It is a stout, plaited strand on which are strung two rows of 12 small snail shells, bound on either side with fibers dyed with yellow vegetable dye. The arm ornaments are worn only for dancing, Ethn., I, p. 81, Fig. 10, Nos. 1-3 (2).

2. [According to O'Ferrall, section "A Dancing Ground," bunches of a [824] strong-smelling, prickly shrub with yellow leaves, known as mini, are stuck into the arm bands and belts as ornaments; cf. the illustration in

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Fig. 8.

Fig. 9

Fig. 10.

Fig. 8. Armband of sea snails (Ba V 1840); c. 1/5 natural size.

Fig. 9. Pair of armbands, worn in the dance (Ba V 1841), consisting of plaited string, snail shells, and tufts of yellow-colored fiber; c. 1/4 natural size.

[Fig. 10.] Ankle ornament of shell disks (R.-J.-M. 30564, Speiser Coll., gift of the Museum Society); 1/2 natural size.

/166 cont./

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F. de Tolna, p. 279. Dr. Speiser did not see ornamental tufts such as those shown in Ethn., I, p. 81, Fig. 10, No. 4; the use and origin of the tuft of fibers illustrated is quite uncertain (cf. above, p. 17, footnote 1, for general remarks on designations).]

[Finger rings were mentioned only by Coombe, p. 174.]

[Simple, twisted bast strips with strips of leaves or bast knotted in and hanging down (cf. Fig. 2), like those around the neck, or twisted cords (3), like the ones worn on the upper arm, are worn as

3. [See the photograph mentioned above, p. 29, footnote 3.]

[535] leg ornaments under the knee joint. A small rattle-ornament made of nuts (Basel V 1856) is tied around the ankles, again only for dancing (4).

4. [Cf. O'Ferrall, section "A Dancing Ground." -- In various recent photographs, the men wear bead chains as ankle ornaments (Figs. 10, 1, 2, 4); cf., for example, Speiser, Südsee, Ill. 70, 84, 92, 93, and O'Ferrall, illustration to the section "Headmen" (= Coombe, plate accompanying p. 183). These bead chains also occur on the Reef Islands (cf., for example, Ethn., I, p. 108, Fig. 40, and, on the origin, p. 10, above, footnote 2), likewise on Vanikoro (F. de Tolna, op. cit., p. 270; photograph in the R.-J.-M., No. 3955, taken by J. W. Beattie), which should be noted in connection with Ethn., I, p. 86, footnote 5.]

/167 cont./

4. [Cf. Ethn., I, p. 93, Fig. 22.]

291 and Vanikoro (5). Concerning the fan-like leaves stuck in the

5. [Coombe, plate accompanying p. 170; see also F. de Tolna, pp. 267, 270. An apron of patterned bark cloth in a photograph by Beattie (R.-J.-M. No. 3955 of the photographic collection). The statement by Dillon is thus correct, contrary to Graebner's conjecture (Ethn., I, p. 86).]

back of the belt during the dance, see below, p. 121.]

The women on Nitendi wear very little adornment [as
301 has already been pointed out in Ethn., I, p. 84] (6). It was

6. [In Graebner, Ethn., I, pp. 84 f., this is not clearly brought out because he erroneously regards the women in Fig. 15 as Nitendi women, whereas they are Reef Islanders (cf. above, p. 10, footnote 2). Also, it is incorrect to say that the woman in the center is wearing a neck ornament similar to the one in Ethn., I, p. 79, Fig. 7; what she is wearing is a neck chain like that of the figure on the left and in addition a belt-cord (p. 24, footnote 5 above) with a pendant in the middle and two at the sides.]

limited to earrings in the case of the few women I saw; only rarely did they wear a plaited arm-band or a Trochus

/167 cont./
301 bracelet (7). Their clothing consists of a girdle of tapa, to the

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7. [According to O'Ferrall, section "A Dancing Ground," they wear a nose peg of Tridacna for certain dances.]

front of which is fastened the modesty cloth of tapa, which is wrapped low around the hips. The headcloth of tapa is fastened with a tapa cord. There is a third piece of tapa which is worn like a shawl (8). The tapa for women's clothing is usually un-

8. [Cf. Speiser, Südsee, p. 296 and Ill. 96, upper left.]

patterned. It is said that on festive occasions, instead of the tapa, woven mats are worn, as in Ethn., I, p. 125, Fig. 54, Nos. 1-3 (9), which are probably erroneously designated as men's aprons (10).

9. [Incidentally, the R.-J.-M. has similar aprons without the bunches of fiber in the center.]

10. [They also occur on Vanikoro, besides unpatterned mats; cf. Lennier, Pl. I and V.]

According to the material I collected, some of those illustrated are too wide for men's mats (11). [Moreover, /168/ they are

[292]

11. [According to O'Ferrall, section "Mat Making," wide, woven mats, but without patterning, serve as aprons for wives or daughters of prominent men. The men's aprons are narrower, according to him.]

/168 cont./

291 somewhat more coarse-fibered than those that are definitely men's mats (Ethn., I, p. 125, Fig. 54, Nos. 4-6) (1).] I, myself, how-

1. [Cf. Speiser, Südsee, p. 294.]

ever, never saw women dressed in them.

The women of the Reef Islands wear somewhat more

● 301 adornment [otherwise they are similarly clothed] (2). One sees

2. [Concerning clothing and adornment on the Reef Islands, see Ethn., I, p. 85. Since Fig. 15 there shows the women and Figs. 39-40 the men of the Reef Islands (cf. above, p. 10, footnote 2), the following ornaments should also have been mentioned: plaited arm-bands with shell disks, necklaces and hip-cords of shell disks (cf. above, p. 24, footnote 5), bead chains at the wrists (cf. above, p. 30, footnote 4) and as ankle ornaments (cf. above, p. 32, footnote 4). If Figs. 1-3 in Ethn., I, showed men of the Reef Islands, there would be a few additional types of ornaments. In the more recent literature there are the comb of little sticks (Coombe, plate accompanying p. 202), shell earrings (Coombe, plate accompanying p. 207, and above, p. 22, footnote 1), the tortoise shell ear ornament mentioned above, p. 23, consisting of a double ring, and the tapa band as protection against the recoil of the bowstrings (cf. above, p. 23, footnote 2).

/168 cont./

291 Likewise on the Reef Islands are found the men's apron of bark cloth (cf. p. 34 above) and the sandal has been specifically documented from there (p. 33 above).]

One Sees

● 301 them with strings of shell beads at their necks and sometimes also at their ankles. In place of a hip cord they [often] put on a bark belt, similar to that of the men. The hair is usually kept short;
302 there was only one woman who, like her /Fig. 11 appears here/ daughter, had long hair dyed with Curcuma. Possibly she was a
[548] prostitute (3).

3. [Speiser, Südsee, Ill. 94 and 96. The woman with long hair is shown in the lower row in Ill. 96 (on the left in both photographs). The conclusion drawn by Graebner, p. 85, from Fig. 15 in Ethn., I, p. 84 (quite apart from the fact that he mistakenly regards the women pictured as Nitendi people; cf. above p. 10, footnote 2), is obviously incorrect.]

I did not see body painting done any more (4). It is

4. [Ethn., I, p. 87.]

probably applied now only on the more important festive occasions.
304 /169/ Tattooing (1) is rare on Nitendi and is limited to rather
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1. [Ethn., I, pp. 87 f.]

indistinct lines and rings on the face. Tattooing is more frequently seen among the Reef Islanders. Among the men of

/188 cont./

226 ["In the coral along the shore one often sees bowl-shaped depressions in which plants are pounded, the juice of which is used to poison the fish in the fissures of the coral reefs" (4).]

4. [Speiser, Südsee, p. 297.]

225 [On the Reef Islands dolphins and turtles are encircled by boats and driven onto shore. The one who leaps into the water and turns the turtle upside down is entitled to the thickest [301] [825] portion of the shell, which is used for making nose rings; the other parts of the turtle are distributed by the chief (5).]

5. [Girieud and Herrenschmidt, p. 106.]

224 Pigs are often caught in nets (Basel V 1996), which are knotted out of strong ropes of coconut fiber. The nets are set up where the pigs usually pass and the animals are driven into them (6).

6. [Speiser, Südsee, p. 297.]

223 [In catching birds -- namely, those with the red feathers [436] [825] that are made into money-rolls -- /189/ the hunter covers himself with leaves and imitates the bird's call in order to lure his victim onto the lime-twig (1).]

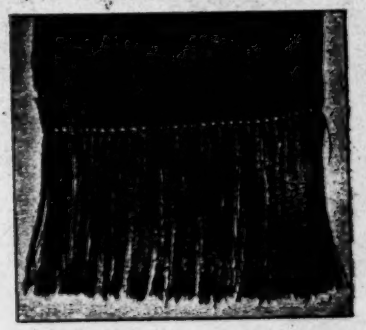
1. [O'Ferrall, section "Historical Sketch" (= Coombe, p. 189). See also below, p. 87, footnote 3. -- O'Ferrall (= Coombe, p. 187) also mentions the bird arrows shown in Ethn., I, p. 101.]

/195 cont./

286 (unpatterned) acquired by the R.-J.-Museum /Fig. 41 appears here/ shows an interesting repair of a damaged spot at one end (Fig. 41) and in particular a special, hemstitch-like treatment at the place where the uppermost row of fringe is knotted.]

● 30 32 Something was learned also about the making of ornaments. Arm and ear rings are made out of shells of the Trochus snail as follows (6). The shell is placed by the fire so that the

6. [Speiser, Südsee, p. 294.]



[Fig. 41.] End of a woven apron for men (R.-J.-M. 30586, Speiser Coll., gift of the Museum Society), 19 1/2 cm. wide.

point is scorched and becomes brittle. The center of the shell is then carefully pounded out with a stone, so that a crude ring /196/ is formed. This is polished on the outside on a slab of stone, which is usually buried in front of the men's house (1),

1. [Cf. Speiser, ibid., Ill. 92.]

[231 912] then set on a wooden tripod (Fig. 42), /Fig. 42 appears here/ and polished on the inside with a branch of coral (2). This work

231 322 2. [Coral branches of this kind are evidently also used on the Reef

[Text continues on p. 97--analyst]

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Fig. 42. Wooden tripod (Ba V 1818c) upon which shell rings are placed to be ground inside with the coral branch (Ba V 1818b) lying beside it; ca. 1/9 natural size. Leaning against tripod are Trochus rings in various stages of preparation.

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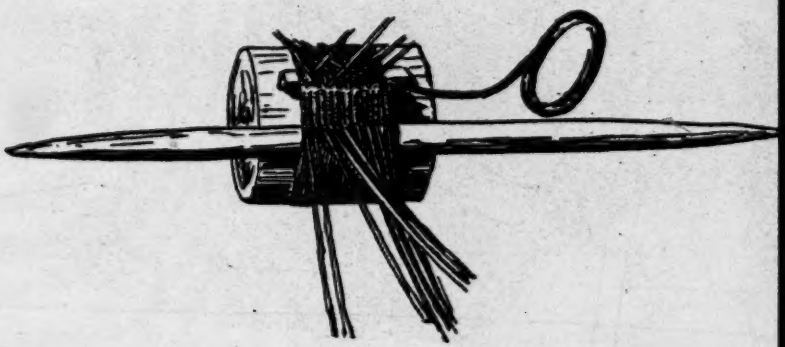

Fig. 43. Device for plaiting arm-bands, showing the initial plaiting (Ba V 1843); 1/2 natural size.

/196 cont./

Islands to polish wooden objects, such as boat parts; cf. Girieud and Herrenschmidt, p. 106.]

This work is the daily occupation of the men in some villages, as in general all industries are limited to specific villages where they are passed on from father to son. -- The breastplates are made on similar stone slabs. Unfortunately, I do not know how their perfect roundness is achieved. -- The plaited arm-bands (Ethn., I, p. 80, Fig. 9, No. 2) are made on a wooden cylinder (Fig. 43). A cord is /Fig. 43 appears here/ wound spirally around it and over two sticks, and then the windings are wrapped with fine fibers.

Among the axes, besides the form shown in Ethn., I, p. 118, Fig. 46, where the Tridacna blade is set into a rotatable wooden socket, there is another one in which the flat blade is fastened directly to the shaft /197/ (Fig. 44) in such a way that the convex side is underneath (1).

1. [According to Jennings, JAI, XXVIII, p. 165, the smaller axes are used to make wooden bowls, boat scoops, etc., the larger ones for building houses and boats. Girieud and Herrenschmidt's remarks, p. 106, about corresponding tools of the Reef Islands are not quite clear.]

[Several authors mention a drill (2).]

2. [O'Ferrall, section "Historical-Sketch," and Coombe, p. 188: "a rude drill" /cited in English/. -- Files, as in Ethn., I, p. 118, Fig. 46, No. 3, are mentioned by Girieud and

[Text continues on p. 99--Analyst]

6:Beasley U-4 (no date) 1935 ONl3 Santa Cruz ONl3

436 [114] feature, are derived from a paroquet. The writer has had the assistance of two local residents, who have kindly made enquiries over the last two years. Some twenty specimens are known to be preserved in museums, many of which are but poor examples of the original coils. It has been definitely ascertained that in the past no less than eleven distinct grades of this currency were recognized, the difference varying with the width of the coils, and the introduction of recognized quantities of feathers other than red, the lowest grade (of which none exist to-day) being composed entirely of black feathers.

436 174 [173] Whilst the native versions as to the conception of this currency definitely state that it is comparatively modern, it should be borne in mind that in view of the conservatism of the native mind, such a highly specialized example of technical effort must represent many generations of time. Whilst the method of manufacture, coupled with the recognized eleven grades of values, and the fact that only the bush people have this knowledge, all point to a state of affairs which must be of considerable antiquity. This is further strengthened by the multiplication of the various interests involved. *First* [463] are the people who only capture the birds and extract the feathers. Secondly there are the people who stick on the feathers to the plates, and lastly, those (invariably bush people) who work up the plates [173] into the coils. The origin is therefore decidedly uncertain. The natives have, however, retained the name of the originator, and are emphatic that red feather money superseded shell currency. Shell money is still made and is produced as single strings packed in banana leaf bundles, whilst another [171] form consists of broad belts made up of numerous strands of shell beads, examples of which are well known from the Carolines.

There are no records obtainable to-day as to the origin of this remarkable currency, but examination of these coils does, however, reveal certain features, and the very obvious results indicate that [301] they were originally body belts, a common form of personal ornament all over Melanesia, and proof is established by a series of comparative examples. One may surmise even further, though without definite proof, that formerly the belt was a bark one on which the feathers were fixed direct, and as such belts become recognized commercial units, the desire to create similar belts of higher values became a form of economic necessity; so the loose band of feather work was evolved, which, however, still retained the original finish to the ends, and the cords for tying, and the original bark belt simply became the frame on which the feather belt was for convenience wound. Specimens of the currency, both in process of manufacture and the completed coil, with slides, were shown.

000 **Handbook of African Tribes.**

A meeting of the African group was held on the 9th April to consider the possibility of effecting co-operation between the Royal Anthropological Institute and the International Institute of African Languages and Cultures in regard to the *Handbook of African Tribes* contemplated by the latter. It was generally agreed that the *Handbook* is a very desirable undertaking and one which the Royal Anthropological Institute should actively support. It was resolved that the Council be recommended (1) to issue a circular, conjointly with other interested Societies and Institutes, to its members advising them of the nature of the projected *Handbook* and inviting the assistance of all such as are in a position to render assistance; (2) to use the group as a nucleus of all activities concerned with the *Handbook*: that members be invited to enlist their names with the chairman of the group to form a panel of collaborators who may be drawn upon when the schemes for the *Handbook* have made further progress. 77

As at present conceived, the *Handbook* will consist of three separate volumes under separate editors: (1) South Africa, including South West Africa, Portuguese East Africa, the two Rhodesias and Nyasaland; (2) East Africa, including North Africa, Tanganyika, Kenya, Uganda, Sudan, Abyssinia, the countries of the Eastern Horn, and North Africa; (3) West Africa.

It is earnestly requested that all Fellows, whether in Africa or not, who are able to help in this work, which it is estimated will occupy some three years, should communicate with the chairman of the African Group (c/o The Royal Anthropological Institute), who will put them in touch with the appropriate editors and suggest the lines along which their assistance will be most welcome. The organization of such a panel of volunteers appears to be the most effective way in which the Institute may co-operate in this project.

REVIEWS.

ARCHÆOLOGY.

Bronzealtäre und früheisenzeitliche Chronologie: I Italien; II Hallstattzeit; III Kupfer- und frühe Bronzezeit; IV Griechenland. *By Nils Åberg.* (*Monographien No. 18 Kungl. Vitterhets Historie och Antikvitets Akademien, Stockholm*) 1930–1933. 78

Dr. Åberg's new chronology of prehistoric Europe is noteworthy, firstly, as indicating the final overthrow of the inflated dates introduced by his